THE LATTER-DAY SAINTS'

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THE ROCKY MOUNTAINS.

Extracted from the Narrative of an Exploring Expedition to the Rocky Mountains, &c., by Captain J. C. Fremont.

CONTINUED FROM OUR LAST.

August 16.—We left our encampment with the daylight. We saw on our way large flocks of the mountain goat looking down on us from the cliffs. At the crack of a rifle, they would bound off among the rocks, and in a few minutes make their appearance on some lofty peak, some hundred or a thousand feet above. It is needless to attempt any further description of the country; the portion over which we travelled this morning was rough as imagination could picture it, and to us seemed equally beautiful. A concourse of lakes and rushing waters, mountains of rocks naked and destitute of vegetable earth, dells and ravines of the most exquisite beauty, all kept green and fresh by the great moisture in the air, and sown with brilliant flowers, and everywhere thrown around all the glory of most magnificent scenes; these constitute the features of the place, and impress themselves vividly on the mind of the traveller. It was not until eleven o'clock that we reached the place where our animals had been left, when we first attempted the mountains on foot. Near one of the still burning fires we found a piece of meat, which our friends had thrown away, and which furnished us a mouthful—a very scanty breakfast. We continued directly on, and reached our camp on the mountain lake at dusk. We found all well. Nothing had occurred to interrupt the quiet since our departure, and the fine grass and good cool water had done much to re-establish our animals. All heard with great delight the order to turn our faces homeward; and toward sundown of the 17th, we encamped again at the Two Buttes.

In the course of this afternooon's march, the barometer was broken past remedy. I regretted it, as I was desirous to compare it again with Dr. Engleman's barometers at St. Louis, to which mine were referred; but it had done its part well, and my objects were mainly fulfilled.

August 19.—We left our camp on Little Sandy river about seven in the morning, and traversed the same sandy undulating country. The air was filled with the turpentine scent of the various *artemisias*, which are now in bloom, and, numerous as they are, give much gaiety to the landscape of the plains. At ten o'clock we stood exactly on the divide in the pass, where the wagon road crosses, and, descending immediately upon the Sweet Water, halted to take a meridian observation of the sun. The latitude was 42 degs. 24 min. 32 sec.

In the course of the afternoon we saw buffalo again, and at our evening halt on

the Sweet Water the roasted ribs again made their appearance around the fires; and, with them, good humour, and laughter, and song, were restored to the camp. Our coffee had been expended, but we now made a kind of tea from the roots of the wild cherry-tree.

August 23.—Yesterday evening we reached our encampment at Rock Independence, where I took some astronomical observations. Here, not unmindful of the custom of early travellers and explorers in our country, I engraved on this rock of the Far West a symbol of the Christian faith. Among the thickly inscribed names, I made on the hard granite the impression of a large cross, which I covered with a black preparation of India-rubber, well calculated to resist the influence of wind and rain. It stands amidst the names of many who have long since found their way to the grave, and for whom the huge rock is a giant gravestone.

One George Weymouth was sent out to Maine by the Earl of Southampton, Lord Arundel, and others; and in the narrative of their discoveries, he says: "The next day, we ascended in our pinnace that part of the river which lies more to the westward carrying with us a cross—a thing never omitted by any Christian traveller—which we erected at the ultimate end of our route." This was in the year 1605; and in 1842 I obeyed the feeling of early travellers, and left the impression of the cross deeply engraved on the vast rock one thousand miles beyond the Mississippi, to which discoverers have given the national name of *Rock Independence*.

In obedience to my instructions to survey the river Platte, if possible, I had determined to make an attempt at this place. The India-rubber boat was filled with air, placed in the water, and loaded with what was necessary for our operations; and I embarked with Mr. Preuss and a party of men. When we had dragged our boat for a mile or two over the sands, I abandoned the impossible undertaking, and waited for the arrival of the party, when we packed up our boat and equipage, and at nine o'clock were again moving along on our land journey. We continued along the valley on the right bank of the Sweet Water, where the formation, as already described, consists of a greyish micaceous sandstone, and fine-grained conglomorate and marl. We passed over a ridge which borders or constitutes the river hills of the Platte, consisting of huge blocks sixty or eighty feet cube, of decomposing granite. The cement which united them was probably of easier decomposition, and has disappeared and left them isolate, and separated by small spaces. Numerous horns of the mountain goat were lying among the rocks; and in the ravines were cedars, whose trunks were of extraordinary size. From this ridge we descended to a small open plain at the mouth of the Sweet Water, which rushed with a rapid current into the Platte, here flowing along in a broad and apparently deep stream, which seemed, from its turbid appearance, to be considerably swollen. I obtained here some astronomical observations, and the afternoon was spent in getting our boat ready for navigation the next day.

August 24.—We started before sunrise, intending to breakfast at Goat Island. I had directed the land party, in charge of Bernier, to proceed to this place, where they were to remain, should they find no note to apprise them of our having passed. In the event of receiving this information, they were to continue their route, passing by certain places which had been designated. Mr. Preuss accompanied me, and with us were five of my best men, viz., C. Lambert, Basil Lajeunesse, Honore Ayot, Benoist, and Descoteaux. Here appeared no scarcity of water, and we took on board, with various instruments and baggage, provisions for ten or twelve days. We paddled down the river rapidly, for our little craft was light as a duck on the water; and the sun had been some time risen, when we heard before us a hollow roar, which we supposed to be that of a fall, of which we had heard a vague rumour, but whose exact locality no one had been able to describe to us. We were approaching a ridge, through which the river passes by a place called "canon," (pronounced *kanyon*) a Spanish word, signifying a piece of artillery, the barrel of a gun, or any kind of tube; and which, in this country, has been adopted to describe the passage of a river between perpendicular rocks of great height, which frequently approach each other so closely overhead as to form a kind of tunnel over the stream, which foams along below, half choaked up by fallen fragments. Between the mouth of the Sweet Water and Goat Island there is probably a fall of three hundred feet, and that was principally made in the canons before

us; as, without them, the water was comparatively smooth. As we neared the ridge, the river made a sudden turn, and swept squarely down against one of the walls of the canon with a great velocity, and so steep a descent, that it had, to the eye, the appearance of an inclined plane. When we launched into this, the men jumped overboard to check the velocity of the boat, but were soon in water up to their necks, and our boat ran on; but we succeeded in bringing her to a small point of rock on the right, at the mouth of the canon. Here was a kind of elevated sand beach, not many yards square, backed by rocks, and around the point the river swept at a right angle. Trunks of trees deposited on jutting points twenty or thirty feet above, and other marks, showed that the water here frequently rose to a considerable height. The ridge was of the same decomposing granite already mentioned, and the water had worked the surface, in many places, into a wavy surface of ridges and holes. We ascended the rocks to reconnoitre the ground, and from the summit the passage appeared to be a continued cataract foaming over many obstructions, and broken by a number of small falls. We saw nowhere a fall answering to that which had been described to us as having twenty or twenty-five feet; but still concluded this to be the place in question, as, in the season of floods, the rush of the river against the wall would produce a great rise, and the waters, reflected squarely off, would descend through the passage in a sheet of foam, having every appearance of a large fall. Eighteen years previous to this time, as I have subsequently learned from himself, Mr. Fitzpatrick, somewhere above on this river, had embarked with a valuable cargo of beaver. Unacquainted with the stream, which he believed would conduct him safely to the Missouri, he came unexpectedly into this canon, where he was wrecked with the total loss of his furs.—It would have been a work of great time and labour to pack our baggage across the ridge, and I determined to run the canon. We all again embarked, and at first attempted to check the way of the boat; but the water swept through with so much violence that we narrowly escaped being swamped, and were obliged to let her go in the full force of the current, and trust to the skill of the boatmen. The dangerous places in this canon were where huge rocks had fallen from above, and hemmed in the already narrow pass of the river to an open space of three or four and five feet. These obstructions raised the water considerably above, which was sometimes precipitated over in a fall; and at other places, where this dam was too high, rushed through the contracted opening with tremendous violence. Had our boat been made of wood, in passing the narrows she would have been staved; but her elasticity preserved her unhurt from every shock, and she seemed fairly to leap over the falls.

In this way we passed three cataracts in succession, where, perhaps, one hundred feet of smooth water intervened; and, finally, with a shout of pleasure at our success, issued from our tunnel into the open day beyond. We were so delighted with the performance of our boat, and so confident in her powers, that we would not have hesitated to leap a fall of ten feet with her. We put to shore for breakfast at some willows on the right bank, immediately below the mouth of the canon; for it was now eight o'clock, and we had been working since daylight, and were all wet, fatigued, and hungry. While the men were preparing breakfast, I went out to reconnoitre. The view was very limited. The course of the river was smooth, so far as I could see; on both sides were broken hills; and but a mile or two below was another high ridge. The rock at the mouth of the canon was still the decomposing granite, with great quantities of mica, which made a very glittering sand.

We re-embarked at nine o'clock, and in about twenty minutes reached the next canon. Landing on a rocky shore at its commencement, we ascended the ridge to reconnoitre. Portage was out of the question. So far as we could see, the jagged rocks pointed out the course of the canon, on a winding line of seven or eight miles. It was simply a narrow dark chasm in the rock; and here the perpendicular faces were much higher than in the previous pass, being at this end two to three hundred, and further down, as we afterwards ascertained, five hundred feet in vertical height. Our previous success had made us bold, and we determined again to run the canon. Everything was secured as firmly as possible; and having divested ourselves of the greater part of our clothing, we pushed into the stream. To save our chronometer from accident, Mr. Preuss took it, and attempted to pro-

ceed along the shore on the masses of rock, which in places were piled up on either side; but, after he had walked about five minutes, everything like shore disappeared, and the vertical wall came squarely down into the water. He therefore waited until we came up. An ugly pass lay before us. We had made fast to the stern of the boat a strong rope about fifty feet long; and three of the men clambered along among the rocks, and with this rope let her down slowly through the pass. In several places high rocks lay scattered about in the channel; and in the narrows it required all our strength and skill to avoid staving the boat on the sharp points. In one of these, the boat proved a little too broad, and stuck fast for an instant, while the water flew over us; fortunately it was but for an instant, as our united strength forced her immediately through. The water swept overboard only a sextant and a pair of saddle-bags. I caught the sextant as it passed by me, but the saddle-bags became the prey of the whirlpools. We reached the place where Mr. Preuss was standing, took him on board, and with the aid of the boat, put the men with the rope on the succeeding pile of rocks. We found this passage much worse than the previous one, and our position was rather a bad one. To go back was impossible; before us the cataract was a sheet of foam; and shut up in the chasm by the rocks, which, in some places, seemed almost to meet overhead, the roar of the water was deafening. We pushed off again; but after making a little distance, the force of the current became too great for the men on shore, and two of them let go the rope. Lajeunesse, the third man, hung on, and was jerked headforemost into the river from a rock about twelve feet high; and down the boat shot like an arrow, Basil following us in the rapid current, and exerting all his strength to keep in mid channel—his head only seen occasionally like a black spot in the white foam. How far we went I do not exactly know, but we succeeded in turning the boat into an eddy below. "*Cre Dieu*," said Basil Lajeunesse, as he arrived immediately after us, "*Je crois bien que j'ai nage un demi mile.*" He owed his life to his skill as a swimmer, and I determined to take him and the two others on board, and trust to skill and fortune to reach the other end in safety. We placed ourselves on our knees, with the short paddles in our hands, the most skilful boatman being at the bow; and again we commenced our rapid descent. We cleared rock after rock, and shot past fall after fall, our little boat seeming to play with the cataract. We became flushed with success, and familiar with danger; and, yielding to the excitement of the occasion, broke forth together into a Canadian boat-song. Singing, or rather shouting, we dashed along; and were, I believe, in the midst of the chorus, when the boat struck a concealed rock immediately at the foot of a fall, which whirled her over in an instant. Three of my men could not swim, and my first feeling was to assist them, and save some of our effects; but a sharp concussion or two convinced me that I had not yet saved myself. A few strokes brought me into an eddy, and I landed on a pile of rocks on the left side. Looking around, I saw that Mr. Preuss had gained the shore on the same side, about twenty yards below; and a little climbing and swimming soon brought him to my side. On the opposite side, against the wall, lay the boat, bottom up; and Lambert was in the act of saving Descoteaux, whom he had grasped by the hair, and who could not swim: "*Lache pas*," said he, as I afterwards learned, "*lache pas cher frere.*" "*Crains pas*," was the reply, "*Je m'en vais mourir avant que de te lacher.*" Such was the reply of courage and generosity in this danger. For a hundred yards below the current was covered with flooting books and boxes, bales of blankets, and scattered articles of clothing; and so strong and boiling was the stream, that even our heavy instruments, which were all in cases, kept on the surface, and the sextant, circle, and the long black box of the telescope, were in view at once. For a moment I felt somewhat disheartened. All our books—almost every record of the journey—our journals and registers of astronomical and barometrical observations—had been lost in a moment. But it was no time to indulge in regrets, and I immediately set about endeavouring to save something from the wreck. Making ourselves understood as well as possible by signs (for nothing could be heard in the roar of waters), we commenced our operations. Of everything on board, the only article that had been saved was my double-barrelled gun, which Descoteaux had caught, and clung to with drowning tenacity. The men continued down the river on the left bank. Mr. Preuss and myself descended on the side we were on; and Lajeunesse, with a

paddle in his hand, jumped on the boat alone, and continued down the canon. She was now light and cleared every bad place with much less difficulty. In a short time he was joined by Lambert, and the search was continued for about a mile and a half, which was as far as the boat could proceed in the pass.

Here the walls were about 500 feet high, and the fragments of rocks from above had choked the river into a hollow pass, but one or two feet above the surface. Through this and the intersticies of the rock the water found its way. Favoured beyond our expectations, all our registers had been recovered, with the exception of one of my journals, which contained the notes and incidents of travel, and topographical descriptions, a number of scattered astronomical observations, principally meridian altitudes of the sun, and our barometrical register west of Laramie. Fortunately, our other journals contained duplicates of the most important barometrical observations which had been taken in the mountains. These with a few scattered notes, were all that had been preserved of our meteorological observations. In addition to these, we saved the circle; and these, with a few blankets, constituted everything that had been rescued from the waters.

ASCENT OF MOUNT ARARAT.

From Dr. Parrot's Journey to Ararat.

The mountain of Ararat rises on the southern borders of a plain, of about thirty-five miles in breadth, and of a length of which seventy miles may be taken in with the eye; being a portion of the plain which is watered by a wide curve formed by the Araxes. It consists, correctly speaking, of two mountains—the great Ararat, and its immediate neighbour, the less Ararat; the former on the north-west, the latter on the south-east; their summits distant about seven miles from each other, in a right line, and their bases insensibly melting into one another, by the interposition of a wide level valley. This valley is now used as pasture ground by the shepherds, but formerly it was taken advantage of by the Kurds, as a convenient retreat, through which they might keep up an easy and certain communication between the provinces, north and south.

The summit of the great Ararat lies in 39 degrees 42 minutes north latitude, and 61 degrees 55 minutes east longitude, from Ferro; it has an elevation of 17,210 feet perpendicular, or more than three miles and a quarter above the sea, and 14,320 feet, or nearly two miles and three quarters above the plain of the Araxes. The north-eastern slope of the mountain may be assumed at fourteen, the north-western at twenty miles in length. On the former, even from a great distance, the deep gloomy chasm is discoverable, which many compare to a crater; but which has always struck me rather as a cleft, just as if the mountain had been rent asunder at the top. From the summit downwards for nearly two-thirds of a mile perpendicular, or nearly three miles in an oblique direction, it is covered with a crown of eternal snow and ice; the lower border of which is irregularly indented, according to the elevations or depressions of the ground; but upon the entire northern half of the mountain, from 14,000 feet above the sea, it shoots up in one rigid crest to the summit, interrupted here and there by a few pointed rocks, and then stretches downward, on the southern half, to a level somewhat less low. This is the silver head of Ararat!

Little Ararat is in 39 degrees 39 minutes north latitude, and 62 degrees 2 minutes longitude, east from Ferro. Its summit rises 13,000 feet, or nearly two miles and a half, measured perpendicularly, above the level of the sea; and above the plain of the Araxes, it is 10,140 feet, or nearly two miles. Notwithstanding

this height, it is not always buried in snow, but is quite free from it in September and October, and probably sometimes also in August, or even earlier. Its declivities are considerably steeper than those of the great Ararat; its form is almost perfectly conical, marked with several delicate furrows, which radiate downwards from the summit, and give the picture presented by this mountain a very peculiar and interesting character.

Although these two mountains have no appearance of forming part of any other range, but stand in independent grandeur by themselves, still they are not altogether unconnected with other hills. While the south-western slope of both is lost in the hills of Bayazed and Diadina, which contain the sources of the Euphrates, the north-western slope of the great Ararat runs into a chain which borders the entire right bank of the Araxes, and to which many sharp conical peaks give a very striking character. The west end of this chain wheels round the head waters of the Araxes, touches Erzerum, giving to the left side of this river, as it had already done to the right, an ornamental barrier of mountains, many of which, especially in the vicinity of Kars, must be of majestic height; for these must be the hills which I saw covered with snow to a considerable depth, and for a length of twelve miles, in the month of October, at a time when nothing else but the summit of the great Ararat retains it without melting. This I conceive to be the Saganlúg, a branch of mount Taurus, the witness of the heroic days of Kars, Assan-Kaléh, and Erzerum; as old Ararat was of those of Erivan and Bayazed.

The impression made by Ararat upon the mind of every one who has any sensibility for the stupendous works of the Creator, is wonderful and overpowering; and many a traveller of genius and taste has employed both the powers of the pen and of the pencil in attempts to portray this impression. But the consciousness that no description, no representation, can reach the sublimity of the object thus attempted to be depicted, must prove to the candid mind, that, whether we address the ear or eye, it is difficult to avoid the poetic in expression, and the exaggerated in form, and confine ourselves strictly within the bounds of consistency and truth.

My anxious longing to approach nearer to the venerable head of the holy mountain, would not allow me to remain long idle and irresolute in the quiet of the monastery. Anxiety as to the lateness of the season was beginning to produce its effect, when the serenity of the weather decided me at once to undertake an excursion to reconnoitre the summit the day after our arrival. When I speak of the serious difficulties with which I had to contend in the execution of my design, I may surprise many a one, who will be little disposed to admit that there could be any such abruptness in the declivities, or such unusual obstacles to the ascent, if the representation given of the mountain in my own drawings is to be taken as an authority. This is to be accounted for by a very common optical illusion, which every mountain traveller would do well to divest himself of, if he would avoid falling into some troublesome mistakes.

Whenever we ascend a mountain, and have the slope immediately before us, we think the angle of acclivity much greater than it would be found to be by the plummet. It is not unusual to find the estimate in this case double of the reality. The solution of this lies in the perspective shortening of the distances. The idea thus formed in our imagination, of the steepness of the declivity, is embodied in the profile outline of the mountain; and hence the exaggerated forms of almost all rising grounds, when sketched off-hand. Were they really so steep as they are shown in the drawings, there would not be very many of them climbed; for we must recollect, that though hills of an inclination of sixty degrees in drawings are not at all unusual, even among those classed with the accessible, still, an acclivity of thirty-five or forty degrees is totally insurmountable, unless recourse be had to steps or ladders in the ascent, or the surface be composed of tolerably-sized angular stones, like stairs, not quite accidentally laid together.

On the 12th (24th) of September, at seven in the morning, I started on my way, attended by M. Schiemann. We took with us one of the Kossaks, and a peasant from Arguri—a hunter, and directed our steps, first to the ravine, and then along its left declivity, till we came to a spot where there were two small buildings, of squared stone, standing near each other, one of which was formerly a chapel, and the other erected over a well reputed holy. The Armenians assign to this chapel,

which they have named after St. Gregory, a very remote origin, and make pilgrimages to it from distant quarters. During our stay we often encountered Armenians from Bayazed, at the religious ceremonies which they are in the habit of performing there; after which the visitors amuse themselves with discharges of fire-arms, and other demonstrations of joy, in a remote part of the valley.

The fountain which springs out of a rock at this spot, affords a clear drinkable water, of a pure natural taste, and is therefore an object deserving of general estimation; for there cannot be many perennial springs upon mount Ararat, as I have proved, to my vexation; since, in all my excursions upon it, I never either found or heard of any other.

It is possible that it may have originally induced some devout monk to establish himself in that locality, whose reputed sanctity procured for the spring also the reputation of miraculous virtues, until, in the course of centuries, and the storm of political events, the peaceful inhabitant was frightened away, and the miraculous spring alone remained, as the object of universal veneration among the Armenians, wherever they may be scattered round the world.

The tradition respecting the wondrous virtue of the water is this, that the flights of locusts which occasionally traverse the country on this side, and beyond Caucasus, in countless numbers, and as a kind of field plague, often laying waste an entire province in a single day, cannot be expelled otherwise than by means of a certain bird, which I have never been able to see; but infer, from the description given of it, to be a kind of thrush, though the Russians settled in this country call it a starling. Not very large, it is dark coloured, yellowish-white on the breast and back, and is said to resort in flocks to the Araxes, when the mulberries are ripe,—though why they do so, is not well explained,—and to do much damage, by destroying the mulberries. Its Armenian name is Tarm; it is also called Tetägush, (*gush* in the Tartar language, means *bird*, and *tut* is the Armenian for *mulberry*;) the Tartars call it Gasyrtshakh. Should it make its appearance in a tract infested by the locusts, then the fields are soon saved, for it pursues the locusts with implacable enmity. For the purpose of enticing this serviceable bird, the water of the holy well is brought into requisition; and, for this purpose, it is sufficient just to fill a pitcher or a bottle with it, and to set it down in the neighbourhood of the locusts, taking care, however, not to let the vessel touch the ground anywhere on the way; for, in that case, the water immediately disappears; but set in the open air, and in the proper place, it never fails to attract to the spot a flock of the tetägush, which soon rid the district of the devouring plague. Not merely the common people and Armenians, but some even of the educated classes, and not of the Armenian creed, have sought to convince me of the truth of this story, and related as a proof, that a few years before, the country round Kislyar, on the northern side of Caucasus, being attacked by locusts, was saved through the virtue of a bottle of water fetched in the greatest haste from the holy well, and which immediately brought together a flock of the birds. At Ararat, and in Tiflis, every one knew that the water was brought; and as to the success attending the use of it, that might be easily learned in Kislyar, where the bottle, with some of the miraculous water, was still lying in the church!

From this chapel, we ascended the grassy eminence which forms the right side of the chasm, and had to suffer much from the heat, insomuch that our Kossak, who would much rather have galloped for three days together through the steppe, seated on horseback, than climb over the rocks for two hours, declared that he was ready to sink with fatigue, and it was necessary to send him back. About six o'clock in the evening, as we too were completely tired, and had approached close to the region of snow, we sought out a place for our night's lodging among the fragments of rock. We had attained a height of 12,360 feet; our bed was the hard rock, and the cold icy head of the mountain our only stove. In the sheltered places around, still lay some fresh snow; the temperature of the air was at the freezing point. M. Schiemann and myself had prepared ourselves tolerably well for this contigency, and our joy at the enterprise also helped to warm us, but our athletic yäger Sahák (Isaac), from Arguri, was quite dispirited with the cold, for he had nothing but his summer clothing; his neck and legs from the knee to the sandal were quite naked, and the only covering for his head was an old cloth tied round

it. I had neglected, at first starting, to give attention to his wardrobe; it was, therefore, my duty to help him as far as I could; and as we had ourselves no spare clothing, I wrapped his nakedness in some sheets of grey paper which I had brought with me for the purpose of drying plants; this answered him very well.

As soon as the darkness of night began to give way to the dawn, we continued our journey towards the eastern side of the mountain, and soon found ourselves on a slope, which continues all the way down from the very summit. It may be seen in the drawing of the Convent of St. James, on the left, behind the roundish and grassy projecting hills; it is formed altogether of sharp angular ridges of rocks, stretching downwards, and having considerable chasms between them, in which the icy covering of the summit disappears, while forming glaciers of great extent. Several of these rocky ridges and chasms filled with ice lay between us and the side of the mountain which we were striving to reach: we got successfully over the first ridge, as well as a beautiful glacier immediately succeeding it. When we arrived at the top of the second ridge, Sahák too lost the courage to proceed further; his limbs, frozen the preceding night, had not yet recovered their natural glow, and the icy region towards which he saw us rushing, in breathless haste, seemed to him to hold out little hope of warmth and comfort: so, of our attendants, the one was obliged to stay behind from the heat, the other from the frost. M. Schiemann alone, though quite uninitiated in hardships of this kind, yet never lost the heart and spirit to stay at my side; but, with youthful vigour and manly endurance, he shared in all the fatigues and dangers, which soon accumulated to an extraordinary extent. Before the eyes of the tarrying yäger, we crossed over the second glacier, which lay before us, and ascended the third ridge; taking an oblique direction upwards, we reached, at the back of it, and at an elevation of 13,954 feet, the lower edge of the ice, which continues without interruption from this point to the summit.

Now, then, the business was to mount this steep, covered with eternal winter. To do so in a direct line was a thing impossible for two human beings, although the inclination did not quite amount to thirty degrees. We therefore determined to go obliquely upwards on the slope, till we gained a long craggy ridge, which stretches a great way up towards the summit, and slight indications of which may be seen on the left side of the mountain, in the sketch made from St. James's, as well as in that from Syrbaghan. This we succeeded in accomplishing, by cutting with our staffs regular hollows in the ice, on which lay a thin coat of newly-fallen snow, too weak to give our footsteps the requisite firmness. In this way we at last got upon the ridge, and went along it, favoured by a deeper drift of the fresh snow, directly towards the summit.

Although it might have cost us great exertions, yet it is probable that on this occasion we could have reached, contrary to all expectations, the lofty aim of our wishes: but our day's labour had been severe; and as it was three o'clock in the afternoon, it was time for us to consider where we should find a resting place for the coming night. We had reached nearly the furthest end of the rocky ridge, and an elevation of 15,400 feet above the sea, or about the elevation of the summit of Mont Blanc; and yet the head of Ararat, distinctly marked out, rose to a considerable height above us. I do not believe that there existed any insuperable obstacle to our further advance upwards; but the few hours of daylight which still remained to us, for climbing to the summit, would have been more than expended in accomplishing this object; and there, on the top, we should not have found a rock to shelter us during the night, to say nothing of our scanty supply of food, which had not been calculated for so protracted an excursion.

Satisfied with the result, and with having ascertained that the mountain was by no means wholly inaccessible on this side, and having made our barometrical observations, we turned about and immediately fell into a danger which we never dreamt of in ascending. For, while the footing is generally less sure in descending a mountain than in ascending it, at the same time it is extremely difficult to restrain one's self and to tread with the requisite caution, when looking from above upon such a uniform surface of ice and snow, as spread from beneath our feet to the distance of two-thirds of a mile without interruption, and on which, if we happened to slip and fall, there was nothing to prevent our rapidly shooting downwards, ex-

cept the angular fragments of rock which bounded the region of ice. The danger here lies more in want of habit than in real difficulty. The active spirit of my young friend, now engaged in his first mountain journey, and whose strength and courage were well able to cope with harder trials, was yet unable to withstand this: treading incautiously, he fell; but, as he was about twenty paces behind me, I had time to strike my staff before me in the ice as deep as it would go, to plant my foot firmly on my excellent many-pointed ice-shoe, and, while my right hand grasped the staff, to catch M. Schiemann with my left, as he was sliding by. My position was good, and resisted the impetus of his fall; but the tie of the ice-shoe, although so strong that it appeared to be of a piece with the sole, gave way with the strain: the straps were cut through as if with a knife, and, unable to support the double weight on the bare sole, I also fell. M. Schiemann, rolling against two stones, came to a stoppage, with little injury, sooner than myself; the distance over which I was hurried almost unconsciously, was little short of a quarter of a mile, and ended in the debris of lava, not far from the border of the glacier.

In this disaster, the tube of my barometer was broken to pieces; my chronometer was opened, and sprinkled with my blood; the other things which I had in my pockets were flung out by the centrifugal motion, as I rolled down; but I was not myself seriously hurt. As soon as we had recovered from our first fright, and had thanked God for our preservation, we looked about for the most important of our scattered articles, and then resumed our journey down. We crossed a small glacier by cutting steps in it; and soon after, from the top of the ridge beyond it, we heard with joy the voice of our worthy Sahák, who had had the sagacity to look for and await our return in this spot. In his company we had at least the satisfaction of passing the night in the region of grass, to the dry heaps of which, being always chilly, he set fire, in order to warm himself. On the third day, about ten o'clock in the morning, we reached our dear monastery, where we refreshed ourselves with juicy peaches and a good breakfast, but took special care not to let a syllable escape us, while among the Armenians, respecting our unlucky falls; as they would not have failed to discover therein the divine punishment of our rash attempt to arrive at the summit; access to which, from the time of Noah, has been forbidden to mortals by a divine decree: for all the Armenians are firmly persuaded that Noah's ark remains to this very day on the top of Ararat, and that, in order to ensure its preservation, no human being is allowed to approach it.

CHARACTERISTICS OF INDIAN CHARACTER.

A literary traveller thus writes of the Chyans on Upper Missouri in 1825: "Most of the Chyans never saw a white man before; they are the finest and wildest looking Indians we have yet seen; they are the genuine children of nature; they have all the virtues nature gave, without the vices of civilization. These must be the men described by Rousseau, when he gained the medal from the Royal Academy of France. They are artless, fearless, and *live in the constant exercise of moral and Christian* virtues—though they know it not." "Some parts of the country are beautiful in the extreme."

M. de Lapoterie, speaking of the Cherokees, and other southern Indians, says, "These Indians look upon the end of life to be *living happily;* and for this purpose their whole customs are calculated to *prevent avarice,* which, they think, *embitters* life. Nothing is a more severe reflection among them than to say that a man *loves his own.* To prevent the existence and propagation of such a vice, they, upon the death of an Indian, *burn all* that belonged to the deceased, that there might be *no temptation* for the parent to hoard up a superfluity of domestic conve-

niences, &c., for his children." "They cultivate no more land than is necessary for their subsistence and hospitality to strangers. At the Feast of Expiation they burn all that is left of last year's crop, &c."

Colden says, "History cannot give an instance of a Christian king observing a treaty so strictly, or for so long a period, as these barbarians (*as they are called*) have done."—*Vol. I. p.* 34.

Clavegero says, "The Mexicans had, as the other tribes, a scrupulous regard for truth."

Bertram says of the Creek nation, "Joy, contentment, love, and friendship, without guile or affectation, seem inherent in them or *predominates in their vital principle—for it leaves them but with their breath.*" Bertram had lost his way among the woods. He saw an Indian at his door beckoning to him to approach and come in. Of himself and horse the best care was taken. When he wished to go, the Indian led him on the right track. He adds, "They are just, honest, liberal, hospitable to strangers, affectionate to their wives, their children, and relations; frugal, persevering, charitable, forbearing." It must be recollected this testimony is given of Indians in their *unsophisticated* state, *before the corrupting influence of the lower class of European emigrants had reached them.*"

"They are," writes Major Long, "of opinion that the WAH*con*AH has been more profuse of his gifts, especially the knowledge of letters, to the white people than to themselves. They consider the *result* of experience, thus easily *transmitted*, like the operation of some *mystic medicine.*" "But they claim a superiority in natural intelligence," &c.

"They esteem themselves more generous, brave, and hospitable to strangers than the white people, and these beneficient virtues with them, mark 'the perfect man.' If a white man or stranger enters the habitation of an Indian, he is not asked if he has dined, or if he is hungry, but independently of the time of the day or night, the pot is put on the fire, and if there is a single pound of venison in the possession of the family, that pound is cooked and set before him."

"Every Indian warrior holds *his honour* and the *love of his country* in such high esteem as to *prefer it to life*, and they will suffer the most exquisite tortures rather than renounce it. There is no such thing among them as desertion in war, because they do *not* fight for hire, but for wreaths of swan feathers. The *just* awards which they *always* bestow on *merit*, are the great and leading—the only motives that warm their hearts with a strong and permanent *love of their rights*; governed by simple and honest laws founded on right reason; their whole constitution breathes perfect freedom, by which means there glows such a cheerful warmth of *courage* and *constancy* in each of their breasts as cannot be described. They believe that their readiness to serve their country should not be subservient to their own wishes and knowledge, but always *under divine controul.* I have seen a large company set out for war, return in parties, and be applauded by the united voice of the chiefs because *they acted in obedience* to their *Nana Ishtahoola*, (guardian angels) who impressed them."—*Adair.*

Beltrami thus writes to the Countess Compagnoni, "Every Indian is at liberty to speak to the agent; but as *presumption* and *gossipping* are vices unknown among the red people, it rarely happens that the agent has to reply to any but chiefs, civil and military, the orators, or the prophets. Every individual may also lay their complaints before him against the traders; but the privilege is rarely used, for the Indians will revenge themselves, but will not descend to the office of accusers. There is great dignity and magnanimity in the *silence* they observe with regard to the traders, who are not ashamed to *cheat them* in every possible way. This is one powerful cause of their constant and increasing hostility to the civilized. The red men, who are *most in contact with the white, are uniformly the worst.*" Of a council which he attended beyond the Mississippi, he thus writes: "I heard *morceaux* of eloquence worthy of Athens or of Rome. *Peskaw* descended from the throne with Spartan dignity,* and *Koudous-wa* extended his hand to him as he ascended it, with the noble air of a truly generous spirit. I am sometimes

* "The calm repose of person and feature; the self-possession under all circumstances, the incapability of surprise or *deregleement*, and that decision about the slightest circumstance, and the apparent certainty that he is acting absolutely *comme il faut*, is equally "gentleman-like and Indian-like."—*New York Mirror in London Weekly Journal*, Oct. 3, 1845.

astonished at finding the grand incidents of ancient and modern history in these wilds. The grave and dignified air of Wa-manetouka contributed to the majesty of the ceremony; on this occasion he assumed a sacerdotal kind of air; he consecrated the Calmut, turning the tube first horizontally to heaven, and to earth, east and west, invoking the GREAT SPIRIT."

Of a hunting expedition, at which he was present, he thus writes: "The chief who accompanied me with M. Renville, let fly his arrow and shot a buffalo," &c. "Never did I see attitudes so graceful as those of the chief. They alternately reminded me of the equestrian statue of Marcus Aurelius, on the capitol, and that of the great Numidian king. Altogether it was the most astonishing spectacle I ever saw; I thought I beheld the combatants and games of the ancients. I played nearly the same part as the Indians of former times did in thinking the first Spanish beings of superior order. While the chief with his quiver, his horse, and his victim, formed a group worthy of the pencil of Raphael or the chisel of Canova."—*Discovery of the Source of the Mississippi.*

ADDRESS BY ELDER HEDLOCK.

Beloved Saints,—It is with a deep impression of a duty I owe to you, that I address you at this time; and while I am aside from the busy scenes that so fully engross my attention every day, I feel that I cannot be better employed than to communicate through the medium of the STAR, my thoughts upon the great subject that is of so vital importance to every Saint, and the reasons why I have so long been silent.

The Saints have justly expected from me, according to promise at the last conference, a pamphlet, setting forth the reasons why the Saints left Nauvoo to seek a home in the wilderness; and also a statement of the mode of operation, and probable cost of a company of emigrants from here to California. For this delay I owe an apology, and assign the following reasons. It is well known to all the Saints that the heavy hand of persecution has compelled the Saints of Nauvoo to leave their homes and go to the western coasts of America, which has put a stop to the emigration of the Saints for a season, and at a time when I was labouring under embarrassments, owing to fulfilling the orders from Nauvoo, by sending out so many emigrants from whom I received nothing in return to assist me in defraying expenses here; and when orders came for no more to emigrate to Nauvoo, there were additional liabilities incurred by loans on books, and bills for publishing left unpaid, in order that all funds might go to Nauvoo by elder Woodruff, to assist the Saints in their exodus to California. These burdens, together with the importance of maintaining our position, which we had assumed as a presidency of the church in Britain, before the Saints and the world, and to lay a foundation for carrying into effect the great objects of the Commercial Joint Stock Company—the gathering together of the Saints agreeably to the commands of the Most High—also to liquidate all demands upon us as servants of God, we have been compelled to resort to the only alternative of sustaining ourselves by enlarging our connexions and entering more fully into business with the world, doing which has occupied my time so closely that I have laboured night and day; and I am happy to inform you that my labours have not been in vain, and that we shall soon be so arranged that I shall have more time to devote to the great objects that so immediately interest the Saints; at the same time my expectations have been more than realized, for I have in the short space of two weeks, sent in two ships, upwards of five hundred emigrants, and prospects bid fair for doing a heavy business for two months to come, and with the blessing of God we shall be able to maintain our honour, and meet all demands upon us, besides forming a a good connexion in business, and laying a foundation for the operations of the Joint Stock Company. This is one reason why I have been so long silent; and another is that I have expected by every steamer a letter of instructions from the Twelve, but as yet I have received none, and the time has arrived when I can no longer be silent, but shall endeavour, according to my best ability, to carry out the instructions received from elder Woodruff previous to his departure, and the voice of the general conference held in Manchester, by

submitting to the next general conference the formation of the first company of emigrants, the time of their departure and those things necessary for them to take with them to effect a settlement in a new country, together with the costs of the journey as near as I can calculate. I hope the Saints will come prepared to act upon the subject, and so many as intend to go in the first ship, will bring or send their names to the general conference, that we may know how many to provide for. If we cannot obtain all at the conference, when they have the plan before them, they must send their names to my office, in Liverpool, that we may have a ship and all things prepared by the 10th of next September.

I have received a letter from elder Woodruff from which I have extracted the following.

"*Midship, Ashburton, Atlantic Ocean, 400 miles east of New York, March 2d*, 1846.

"Dear Sir,—Notwithstanding the fury of the waves, winds, storms, gales, hurricanes and tornadoes, and all the prophesying of my enemies, I am neither drowned nor burned, though I have been in danger enough, both from fire and water. We have experienced the roughest passage, such as the mariner seldom sees. The first ten days we spent in the Irish Channel, beating against head winds and gales, in danger of rocks and shoals. When seventeen days at sea we were only about one thousand miles from Liverpool. The second mate was washed overboard with a sea, and lost, on the 3rd of February; his name was William Drummond, twenty-four years of age; it was a most exciting scene. The wind changed when about seventeen days out, and we had fair wind four or five days; we ran one thousand miles in five days, which carried us nearly to the Banks, then the wind changed to the west again, and continued so nearly twenty days, almost constant storms, hurricanes, cold, snow, hail, and frost. Several days we have run under nearly bare poles, some of our jibs and stay sails being blown to ribbons. We shipped seas that broke to pieces the binnacle and wheel; the helm was lashed down part of the time, but the ship being strong we lived through it, though many would have gone to the bottom. We have now been at sea nearly forty days, and have had only about one week fair winds. We have now a fair wind that has lasted forty-eight hours; we are within four hundred miles of New York, running before a fair breeze eleven knots an hour. We were considerably sick for the first ten days, since that time we have had sufficient health to eat up most of our provisions. I never saw half so much rough weather in my life as I have this voyage. Give my respects to elders Ward, Banks, Wilson, and all Saints who inquire after me. Brother Stratton is well. I wish you to write me a long letter in answer to this, and give me all the news with it; direct it to Nauvoo; I shall be anxious to hear it. Until that time I bid you good bye.

New York, March 7th, 1846.

We arrived in dock last night, and I spent the night at brother Beard's, and I felt to thank God for the privilege of treading on *terra firma* once more. We were forty three days at sea, but when I came to learn how other ships fared that came out of Liverpool before us, I was perfectly satisfied with our voyage. * * * It has indeed been a terrible time at sea.

I have learned since my arrival that the Twelve, with several hundred Saints, had left Nauvoo for the West, expecting the rest to follow in the spring; their lives were sought, but they are all safe, thank God. I shall hasten to Nauvoo as speedily as possible. There were two hundred Saints that went West with elder Brannan; they were loaded down with freight, some for Touboui, where elder Pratt is. The Saints are expecting to charter or buy two ships in September. All are alive for emigration, most of the Eastern churches are going by water. Yours, most respectfully,

W. WOODRUFF.

P. S.—You will hear from me after I get to Nauvoo. It is a hard winter in America, New York is choked up with snow, so that teams cannot get along. The endowments will continue in the wilderness, so I hear. W. W.

From the foregoing extracts the Saints will learn that the Twelve are beyond the reach of their enemies, and their early leaving Nauvoo may account for them not writing to me on the subject of the emigration of the Saints.

We also learn that the same exertions are making in America, as we are desirous of making in England, to carry out the work of the gathering; and if we send out one or two ships in September, with emigrants, we shall only be acting in concert with our brethren there.

I hope that nothing will be wanting on the part of the Saints in Great Britain, who have proved themselves worthy of the name by rendering every assistance in their power to promote the great work of God; but that in the hour of need, when decisive steps are to

be taken, they will be found at their post, determined to do the will of God, and gather together in the last days. The time has come when we are required to make sacrifices of our homes, and the land of our fathers, and go forth in obedience to the commandment of God, to seek a home in the wilderness.

Let every one count the cost before he goes, and remember that he will have to build a house before he can inhabit it, and plant fields before he can eat the fruit thereof, also vineyards, before he can drink the wine thereof. Towns and cities must be built before they can be dwelt in. Paved streets lighted with gas, must be paved, and the gas must be manufactured before they can be enjoyed. Before the mechanic can find manufactories, they will have to erect them, and to effect these great objects, it will be necessary for those that go first to take with them as much useful machinery as possible, for they will go like pilgrims into a land of which they know but little at present, and what is useful to us here will be found useful there. They will have to bid farewell to their native homes, and to near and dear friends, in order to lay the foundation of a home for the Saints of the Most High, and be instrumental in carrying the gospel to the nations of the earth. Brethren, are you prepared to make these sacrifices? If so, let your names be forwarded as we have mentioned; and, in the mean time, let the Saints be diligent in preparing for the journey, by providing themselves with plenty of good clothing, with all requisites necessary for a household. Let every mechanic procure suitable tools. I mention these things at present, but will endeavour to lay before the General Conference a printed list of articles necessary both for the voyage and settlement. I wish to see a company fitted out that will do honour to the character and wisdom of the Saints.

I have been often asked, what benefit would the whole church derive from the formation and operations of the British and American Commercial Joint Stock Company, and what advantage it would be to the poor who could not take shares in it? In reply to the first question, I will give my views from personal knowledge and experience. Having been a member of the church for about fourteen years, and an eye-witness to the sufferings of the Saints; who have been driven from the cities they have built, and from the fields they had cultivated three times, without any return being made them for their losses, although it has been legally sought for by the Church.

Many of the Saints have been murdered while defending their wives, and children, and their own firesides. I have seen thousands of Saints driven from the lands which their industry had made into homes, and which they had purchased with their own money, as the records of the State will testify, to wander in the highways and wilderness, and bleak prairies, in the depth of winter, with no protection for men, women, and children from the pelting storm, save a few scanty bed clothes rescued from the plunder of those who kindled the flames in hundreds of dwellings. I have witnessed the widow and orphans weeping over the remains of the husband and father, who, while endeavouring to protect them from the violence of a mob, have fallen victims to the same. I have assisted to carry to the tomb four brethren in one day, who fell by the cruel hands of the mob, and now, to complete the work of assassination and murder, they have slain the Prophet and Patriarch of the church, while under the sworn and pledged protection of the chief magistrate of the State; and now for the sake of peace, rather than fight and shed the blood of any, the Saints have chosen to sacrifice their city, their temple, and the fields they have cultivated, and seek a home in the wilderness.

Now, considering all these things, the Saints in Britain must know that hundreds of thousands of pounds, in time, money, property, and hasty removals, and in being plundered by the mob, have been lost or unavoidably expended, while, if the church could have enjoyed her rights, guaranteed to every American citizen by the constitution of the United States, not incurring these expenses nor suffering these losses, much might have been expended in erecting manufactories, and supplying the raw materials, and thus have given employment to thousands who were flocking every year to Nauvoo; and the sad tale told by the few who have returned would not have been, and the hundreds who have sought employment in the surrounding towns among their enemies, might this day have been members of the body of Christ, instead of apostates through the influence of their employers. The Saints in England, then, will understand that, their brethren in the West will not be able to take much with them, besides the few things necessary for a long and tedious journey, and two years must roll away before they can again enjoy their homes and their own firesides; and when they have houses and lands, they will be destitute of machinery, materials, and money, and of the means of giving employment to those who may go to California from England or the Eastern States by water, as also of means for fitting out preachers to go to the nations to warn them for the last time before the coming of the Son of Man.

The great work of the last days cannot be accomplished by the Saints, without a united exertion of the whole church both in England and America. And while the Saints in

America are journeying to the land where they can rest, let me ask of the Saints in Britain to use their utmost exertions to render them all the assistance they can. And how can we do it effectually? Only on a well-organized system, by which every individual will have his rights secured to him or her by the laws of the land.

Having a view of the situation of the church in Nauvoo, and having been a witness of their sufferings, and the evils arising from a waste of capital in vexatious lawsuits, and in the driving of the Saints from their homes, feeling also a heavy burden by assisting the poor; and from these things realising the advantages to be derived by having some capital at command, first suggested to my mind the necessity of forming a company to promote the interests of the whole church, and at the same time repay the shareholders; and I am thankful to Almighty God that we are soon to realize the complete registration of the company; when what is now a name will soon be a reality, and its benefits will flow to all connected with it.

I have been lengthy in my remarks before coming to a calculation in figures, having a desire that the Saints may comprehend the true position of the church at present. In answering the first question, I will endeavour to show wherein the company will derive a profit, and wherein the whole church will be benefitted. First in the article of provisions for emigrants. Every one hundred emigrants want £50 worth of provisions, which, passing through different hands, advances it at least twenty per cent; but which would leave a profit to the company of £10, and on every thousand passengers, £100, who frequently may be booked in three weeks. And if others can make a good profit in dealing in provisions, I am sure the company can do the same, by supplying other ships as well as our own, as also the Saints in the country. In chartering ships for New York, if we can supply freight and passengers, we can save at least £100 in every ship. If the company selects competent persons to purchase, we will say, part of a cargo of manufactured goods of various kinds, and sends some one out with them to New York, and he there purchases a cargo of flour, Indian corn, pork, beef, lard, &c., it would afford a profit to the company, and be useful to the Saints. It might be done to supply our own people on their voyages out to California.

It will cost about two thousand pounds to charter and fit a ship for a voyage to California, and if we can get a full cargo of freight and passengers, it would nearly amount to this sum; but if we purchase a ship, and have it, and the cargo ensured, it will, of course, belong to the company, the expense of a charter, and they would also have the privilege of taking out a cargo of goods to trade at the different ports on their voyage out and home; and can also take out machinery and other things to the Saints to the West, which, perhaps, could not otherwise obtain. Having a capital to work with, these things can be accomplished, whereas, in the impoverished state of the church, and especially without a combination of effort and abillity no two or three isolated individuals could accomplish. With a capital of even ten thousand pounds a good profit may be returned to the company, at the same time much can be done towards laying the foundation of a home for the Saints, and for providing employment for the poor, when they arrive there, which will be of the greatest importance, while, on the other hand, if employment be not found, they would have a long and hard struggle to surmount the difficulties of settling in a new country,

This was one object of the company, when the Saints were considered to be settled in Nauvoo, and it will be of much greater importance now.

The readers of the present address will not understand that I am dictating what shall be done, as that will be according to the wisdom of the Directors on the Complete Registration, but I am merely throwing out a few hints of what may be effected by active and prudent exertions, under the blessing of God. I am convinced also that much facility may be afforded to the emigration of the poor Saints, and, indeed, we trust that the time will come when the Saints, by the combined energies of all, may bid adieu to their long and cold companion, poverty, and begin to enjoy the blessings of earth, under the guardianship of their heavenly Father.

The advantages of a company may also be seen in this: suppose the Saints in England, were to raise ten thousand pounds, and trust its outlay to a few individuals, it would open a door for discord and jealousy, and the main object for which the amount was raised might not be attained, but the capital might be squandered, and the hopes of all might be disappointed; but by the formation of a company, according to the existing Act of Parliament for the Regulation of Joint Stock Companies, the property is secured, and though the expense will be considerable, yet the rights of the shareholders will be made sure unto them. A company, then, thus established, receiving the sanction of the heads of the church, and seeking the blessing of God upon its exertions, will surely be a mighty instrument for the gathering of the Saints, the building up of Zion, and in the carrying forth the gospel unto the nations of the earth. What Saint then will hold back from such

a scheme, with such objects in view, and in which the rights of all will be recognized and secured? The Saints will be duly apprised of every movement, and the combined wisdom of all will be called into exercise for the good of all, while the company will be so organized by law, that enemies and apostates cannot overthrow it. REUBEN HEDLOCK.

Latter-day Saints' Millennial Star.

APRIL 15, 1846.

WE again recur to the important subject of the Joint Stock Company, from a consideration of its great importance, and in order to prepare the Saints, to carry out into effective operation a plan so well calculated to benefit all connected with it, and to further the gathering of the people of God, and the building up of his kingdom.

We are well aware that all do not understand the subject alike, and that the views of some are too much contracted respecting it. We wish to write for the benefit of such, and desire to lay the matter before them in all its magnitude and importance.

In the first place we would remark that the position of a Saint of the last days, amongst professed religionists, or the world at large, is entirely different from that of any other individual. He becomes a marked character, not only in the estimation of men, but of beings of another order, and to whom this world is subject. He has done something, when he has gone forth, and been initiated into the kingdom of God, but in order to advance, and be made perfect in all things, he has much to learn of things that to mankind are hidden, and that are not lawful to be uttered in their midst. He must come into possession of principles, and knowledge, that shall be keys unto him to unlock and open the glorious principles of truth that have been long veiled and hidden from human ken because of transgression. But how is this to be effected? By the gathering of the Saints, by the erection of temples, in which these glorious mysteries may be unravelled, where alone the people of the Lord may be taught to know and to do his will. But the Saints cannot be gathered, neither can temples be erected, but by the combined efforts and energies of the people of God being brought into successful operation. A contemplation therefore of the peculiar position of the Saints amongst mankind, and of the things to be accomplished by them, will at once be sufficient to convince any one of the necessity of union and being united, of taking a high and dignified stand amongst the nations of the earth.

The completion of the Joint Stock Company, and afterwards of carrying out into active operation the purposes of the same will be very expensive, but that expense will be but a trifling item when brought into the balance, to weigh against the advantages to be derived from the company for the well-being of the Saints, and the glory of God.

It will be necessary for the company to employ good, skilful, active, and intelligent men; these men must be well remunerated for their services; and our sincerest wish is, that a spirit of niggardliness may never have control in the regulations of the same. Let the great and sublime work of the last days, have its due and legitimate effect upon every one; let them consider the high and exalted condition to which they are elevated in connexion with the kingdom of God; and remember that no mean, paltry, half-hearted measures will ever conduce to, or be in harmony with so great and glorious a work.

Let the minds of the Saints, then, be prepared to meet the subject when laid before them at the General Conference in Manchester, which, at present, is intended shall be held in Whitsun week, commencing on the last day of May.

Many great and gigantic schemes are at work in the world, and the minds of their supporters have expanded, and their hearts have enlarged to devise liberal things, and their success is equal to their views and desires; but every scheme and every plan falls infinitely short in its objects to the great work of God, while the privilege of the people of God, of being guided by the Spirit of Truth, ought to give faith and confidence sufficient to enable them to surpass in their designs, and, in the completion of their objects, all the world besides them.

Let this be done, let nothing less satisfy the enlarged hearts of the people of God, and great shall be the reward of the faithful in the day of triumph. Amen.

We have much pleasure in stating to all well wishers of the interests of the Joint Stock Company, that we expect shortly that Mr. Samuel Downes, who has so distinguished himself in the cause, will come out to labour entirely on behalf of the company.